

and bear!" is a good one. Don't forget the *grin*. Song is a mighty stimulus in hours of trial. "Sing! Sing!" cried a poor fellow with both legs pinioned beneath a fallen beam in a burning building. Let us amid the ruin and wreck of our fondest hopes and most cherished ambitions, sing and keep a smiling face.

Again, be patient. "Rest in the Lord, and wait patiently for him." "All things work together for good to those that love him." Is the Red Sea before you, impassable mountains on either side of you, and Pharaoh's destroying hosts behind you? "Stand still, and see the salvation of the Lord." Be still! Wait, *wait on God!*

Last of all, but not least, lean with your burdens on the everlasting arms of Jesus. Cast all your care upon Him, for truly, beloved He cares for you. (II Pet. 5:7) Cast your burdens on the Lord, by casting yourself upon Him. Give yourself and all you have—trials and all—to Him. He had trials like as we have, and He feels for our infirmities. He carried our sins to the summit of Calvary, and now He begs our griefs, our sorrows and our cares. How can you bear your burdens, dear heart? "*Cast thy burden upon the Lord and he shall sustain thee.*" Amen.

Roann, Ind.

The Christian Life

Lead Me Aright

I do not ask, O Lord! that life may be
A pleasant road;
I do not ask that thou wouldst take from me
Aught of its load;
I do not ask that flowers should always spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.
For one thing only, Lord, dear Lord, I plead:
Lead me aright—
Though strength should falter, and though heart
bleed—
Through peace to light.

—Adelaide A. Procter.

PRAYER MEETING TOPICS

THE PROPHETS—EZEKIEL

I. Biography.

- Son of Buzi, ch. 1:3.
- His name signifies, "Whom God will strengthen."
- Was probably a priest in Jerusalem when he was carried away captive by Nebuchadnezzar in B. C. 599. See II Kings 24:8-16.
- Settled with the Jewish captives on the river Chebar north of Babylon about 200 miles.
- Commissioned by God to speak to rebellious Israel, ch. 2:3; 33:7.
- Made courageous for the hard duty, ch. 3:9.
- Had visions of God's glory, ch. 1:8; 10.
- Saw a vision of the abomination of Israel, ch. 8:5.
- Became dumb, ch. 3:26; 24:27; 33:22.
- Predicts Israel's doom, ch. 21.

k. Prophecies against the nation's round about.

- Ammonites, ch. 25:1-7.
- Moabites, ch. 25:8-14.
- Philistines, ch. 25:15-17.
- The Tyrians, ch. 26, 27, 28:1-19.
- Zidonians, ch. 28:20-26.
- Egyptians, ch. 29-32.
- The Gogites, ch. 38 and 39.
- Bereft of his wife, ch. 24:15-18.
- His action at this time in not mourning was a sign to Israel not to mourn for the desolation of their land at home, ch. 24:19-24.
- Predicts the restoration of Israel, ch. 37:21-28.
- Predicted the Messiah's coming, ch. 37:24, 25, etc.
- Continued to prophesy for 22 years. When or how or where he died is not known, but he seemed to grow in the esteem of the captive Israelites by whom it was seen that his prophecies were fulfilled.

J. L. GILLIN.

An Enduring Name

Christian Advocate.

A man's name lives after he is dead, but most names soon fade. Many great names are inscribed on the page of history. They have survived for centuries. The names of warriors, poets, philosophers, statesmen, reformers have come down to us from ancient days. One difference between these names and the name of Jesus is that they are in their decline, but He is always in the ascendant. When Jesus walked the earth in human form His name was not known outside of the boundaries of the obscure province that gave Him birth, while the names of illustrious men of that day were thought to be immortal. But now their names have faded, while His name has increased in splendor. The names of ancient leaders have been eclipsed by modern names of still greater brilliancy. But no new star which has yet appeared in the sky has eclipsed the Star of Bethlehem.

Men stamp their names on their works. The name of Moses is stamped on the Pentateuch, and the critics are having a hard task in their efforts to erase it. The name of David is stamped on the Psalms, the name of Paul on the epistles to the Romans and Corinthians, the name of Homer on the "Iliad," the name of Milton on "Paradise Lost." The name of Luther is stamped on Protestantism, the name of Wesley on Methodism.

But where shall we find the name of Jesus? He wrote no book as did Moses and Solomon and Paul and Homer. He led no army to fight His way to immortality. He founded no school, no dynasty, no commonwealth, no empire. Has He founded any enduring institution? Jesus gave the world Christianity. His name is inseparably connected with Christianity. The name of Moses may be eliminated from the laws of Moses. The name of David may be separated from the psalmody of the Old Testament. The name

of Luther may fall away from Protestantism, and the name of Wesley may be separated from Methodism. Luther is not Protestantism, nor is Wesley Methodism; but Christ is Christianity, and cannot be separated from it forever. The name of Jesus cannot perish while sinners continue to find salvation, while mourners continue to find comfort, while the weary continue to find rest. When the earth shall be redeemed from war and strife, and peace shall reign from shore to shore, the name of Jesus will be the chief note in the song which shall then echo round the globe, for He is the Prince of peace, and his name shall endure forever.

Holy Living As Well As Doing

Edward W. Moore.

There is danger in some quarters at present least enthusiasm for external Christian service overshadow the sense of duty to cultivate personal holiness. It is quite true that the mission of the Christian to the bodies and minds of the needy often has been apprehended imperfectly in the past, and that it is a solemn and ever-present duty to appreciate and fulfill it. But such service cannot take the place of personal consecration. "These ye ought to have done, and not to have left the other undone." It is clear that some good people need to take care lest they seem to belittle the importance of holy thinking and living in comparison with that of benevolent effort.

The former is the strongest motive and the truest guide to the latter. The chief object of religious service is not to render men comfortable or enlightened, important though it is to accomplish these aims, but to help them to become reconciled to God through Jesus Christ. Nothing else so promotes this object as sincere righteousness in the one who makes the welfare of others his purpose in Christ's name. If he be unostentatiously yet evidently imbued with the Divine Spirit, his goodness wins him access to others, touches their hearts, appeals to what is most sacred within them, and makes his philanthropic efforts, of whatever sort, most successful. To try to be fit for the Spirit's indwelling, therefore, is as truly a duty as a privilege. Humility, penitence, self-sacrifice, and a prayerful temper are to be cultivated, both for our own sakes and that we may serve others most faithfully.

The Sunday School

LESSON FOR OCTOBER 9

BY THE EDITOR

Jehoshaphat's Good Reign.—II Chron. 17:1-10.

GOLDEN TEXT.—In all thy ways acknowledge him, and he shall direct thy paths.—Prov. 3:6.

LESSON THOUGHT.—The best safeguard for any nation or individual is righteousness.

Introductory Notes

The first two kings were Rehoboam and Abijah, not very good men nor were they